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BISHOP DOANE'S
SECOND
CONVENTIONAL ADDRESS.
MDCCCXXXIV.

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48
EPISCOPAL ADDRESS

DELIVERED

AT

THE CONVENTION

OF

THE PROTESTANT EPISCOPAL CHURCH,

IN THE STATE OF NEW-JERSEY;

MAY 28, 1834,

BY

THE RT. REV. GEORGE W. DOANE, D. D.,

BISHOP OF THE DIOCESE.



CAMDEN:

JOSIAH HARRISON.

MDCCCXXXIV.

1834

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TRINITY CHURCH, NEWARK.

In Convention, May 28th and 29th, 1834.

On motion, by ARCHER GIFFORD, Esq., the following preamble and resolution were adopted:

WHEREAS the number of Journals hitherto published, is insufficient for the increased demands of the Church, in this diocese, therefore,

Resolved, That *one thousand* copies of the Journal of this Convention, (being *double* the former number,) be printed for the usual distribution.

On motion, by JOHN JOSEPH CHETWOOD, Esq., it was

Resolved, That *five hundred* copies of the Address of the BISHOP, this day delivered, in addition to those attached to the Journal of the Convention, be printed, and, as soon as practicable, circulated among the congregations of the diocese.

ADDRESS.

MY BRETHREN OF THE CLERGY,
AND OF THE LAITY,

It is through the good providence of God, that we are again assembled for consultation, as to the best execution of that sacred stewardship in his Church, which he has entrusted to our hands; and the sentiments which especially become us, are devout gratitude for his merciful preservation of us, and entire devotion of ourselves, our souls, and bodies, to the furtherance of his service and glory. Our responsibility so great, our purposes and efforts at the best, so poor and feeble, our time so fearfully uncertain, and, at the longest, so very short,—how fervent should our supplications be, that He who has called us to his service, would graciously accept the best we have to bring; and, sanctifying us wholly, make us an acceptable people in His sight, and our labours and our offerings, promotive, through the heavenly blessing, of the kingdom and honour of His dear Son! Of those who, at the last assembling of ourselves together, united their prayers with ours for these desirable results, all* are not present now. The venerable Dr. WHARTON, the senior Presbyter, not only of our own diocese,

* I shall be pardoned in commemorating here, those valuable services in his life, and that clear, cogent, and comfortable testimony to the truth and power of the Gospel, in his death, which make the name of the late Dr. MONTGOMERY, a name to be cherished and held in honour by the whole Church, at whose altars he so faithfully served. Though for several of his latest years, an honoured and influential Clergyman of an adjoining diocese, his first ministry was in the diocese of New Jersey, and his heart was much with us. He was present at our last Convention, and entered with the liveliest sympathy into all our interests and hopes. Having richly enjoyed his confidence and friendship for many years, and been with him in the trying, but, through grace, triumphant hour of his death, I desire to put on record, my approbation of his principles, my admiration of his spirit, and my most grateful recollection of his endearing private virtues, and of his eminent usefulness to the Church.

but of the whole American Church, whose name has honoured place in all our journals from the first year of the present century, and whose latest public service was his engagement with so much zeal and earnestness, in the affairs of our last Convention, fell asleep in Jesus, on the morning of the twenty-third day of July last, and now rests in hope by the side of that peaceful sanctuary in which, for more than thirty-five years, he had ministered before God.—Of his eminent abilities, ripe scholarship, and rare virtues,—his high standing in the Church, his long and useful services, and the beautiful illustration which the life which he lived, through grace, afforded of the doctrines and precepts which he proclaimed,—occasion has been taken, at other times, and in another way, to speak. With you who knew him, loved him, and honoured him, there needs no prompter of his praise. The faithful servant of the Church through a long life, and, by the disposition of his property, her liberal benefactor,* the record here made, is due to them who shall come after; that, encouraged by his example, they may emulate his excellence, and enjoy its rewards.

Since the last Convention, my residence at Burlington, which was then temporary, and without parochial charge, has assumed a different character. Being, of course, from my distant residence, unacquainted with the local peculiarities of the diocese, I determined at my consecration, not to decide on the place of my abode among you, until I had become satisfied by personal investigation, and the careful comparison of individual opinions, as to what seemed the position most favourable to the discharge of my official duties, and the advancement of the interests of the Church. I did not doubt, moreover, that in the lapse of time, the course of Providence would be developed with sufficient clearness. Soon after I had gone into temporary residence at Burlington, (to which I was chiefly induced by local and

* Dr. Wharton had entered on his 86th year, and had been more than 61 years a minister of Christ. By his will, he left *one thousand dollars* to the Domestic and Foreign Missionary Society; and made St. Mary's Church, Burlington, his residuary legatee.

personal considerations,) I received from the Rector, Wardens, and Vestry of Trinity Church, Newark, an invitation of the most gratifying character, to establish myself in that place; accompanied with an offer from the Congregation, of so generous a nature as to leave no doubt on my mind, that the desire for my removal there was not only universal, but most sincere and hearty. To an expression from such a source, so earnest in its terms, and so liberally enforced, I felt it my duty to respond in the affirmative, the more especially as I should thus be left free from parochial responsibility; when the death of the Rev. Dr. WHARTON, and the peculiar circumstances of the parish of St. Mary's, Burlington, presented a conflicting duty. After mature deliberation, with inquiry of those whose judgments in the matter were best instructed, it seemed incumbent on me to assume the charge of the interesting parish thus vacated; which I did,—first for six months, and, afterwards as its Rector. In thus yielding to a strong sense of ecclesiastical duty, I am happy in knowing that my munificent friends at Newark, though disappointed, have not been displeased. The same liberal spirit which devised such liberal things to induce my residence among them, enabled and disposed them cheerfully to yield their own preference, to what seemed to be essential to the welfare of a sister parish. May brotherly love so continue, and ever increase amongst us!—It is due to my office, to my own judgment, and to the best interests of the Church, to say, that it is not well that the Bishop of any diocese should be responsible for the entire pastoral charge of a congregation. When this is the case, either the parochial or the diocesan interest must suffer. Cases may occur, where the Rectorship of a parish seems proper, or indeed necessary, as the means of support, to be united to the Episcopate; but provision should then be made, not merely to relieve the Bishop from such portion of the duty of preaching, as may enable him to accomplish his visitations, but for the discharge, under his direction, of those daily pastoral offices, without the faithful, constant performance of which, Christ's sheep can never be duly fed. An economical and judicious arrangement for this purpose has

always seemed to me, the appointment of a clergyman, to reside in the Bishop's parish, to supply the pulpit in his absence, to take the immediate charge of the Sunday School, and other interests of the parish, and to perform occasional Missionary duty. The provision for the support of such a Clergyman, as Missionary assistant to the Bishop, might properly be chargeable on the Missionary fund of the diocese. I commend the subject to the consideration of the Convention. The extensive plan of visitation which I propose, cannot well be carried into effect unless there be some such provision.

I proceed to lay before you, the proper statement of my official labours, during the year just closed.

The four Sundays immediately following the Convention, were spent at Burlington and at Mount Holly. On two of them, I officiated in St. Andrew's Church, in the absence of the Rector; and on the other two, in St. Mary's Church, the Rector being incapacitated by sickness.

The last week in June was spent in New-York, in the discharge of the duties which devolved on me as one of the Directors of the General Sunday School Union, and as one of the Trustees of the General Theological Seminary. I spend no time more satisfactorily than that which is occupied in my official relations to the general institutions of our Church. Independently of their great importance, as charged respectively with the promotion of the religious instruction of our children, the preparation of candidates for the ministry, and the extension of the kingdom of the Redeemer by Missions, whether in our own country, or in foreign lands, they have an incalculable value as bonds of union to the several dioceses,—drawing together the members of the Church throughout the Federal Union, and promoting, under the best auspices, by the best influences, and with the best results, “the unity of the spirit in the bond of peace.”—It is matter of high congratulation to the Church, that the General Theological Seminary is beginning to accomplish the great purposes for which it was instituted. In the increasing number of the candidates for orders, who resort to it, in the advantages of instruction afforded them

there, and, above all, in the excellent spirit which pervades the institution,—a spirit of pure and primitive devotion, and we rejoice to know, a Missionary spirit,—there is the best of all possible auguries, under the blessing of God, of prosperity to the Church. In whatever way,—as a body, in our official stations, as individuals,—it is our duty, and will be found our wisdom, to support this institution. To it, under God, we are to look for the extension and establishment of Christ's kingdom among us. An efficient Christian Ministry, must be a well instructed Christian Ministry. This is obvious from the nature of the case. It is confirmed by all experience. The time has passed, when the necessities of the Church ought to be allowed as an excuse for deficient preparation for the Clerical office. Nothing, indeed, should recommend him for the work of the Ministry, who is not moved to undertake it by the love of Christ and of souls. But nothing ought to satisfy him who is so moved, short of the best possible fitness for the work. The time was, when the means for acquiring it, did not exist among us. Now they do. It is incumbent on us, my brethren, Clerical and Lay, to do all that we can in making them commensurate with the wants of the Church,—with the wants, I ought rather to say, of a perishing world. To lend our aid in the support of the General Theological Seminary, and to enable and induce our candidates for orders, so far as possible, to repair to it, *and to remain there during the whole term*,—a point in which, I regret to say, too many fail,—are immediate and obvious modes of promoting this result. A means, though less direct, yet still more efficient, will be indicated and enforced in another part of the Address.

Setting out from New York, on the day after the public commencement of the Seminary, I entered on a visitation of several of the Churches. My first engagement was at Shrewsbury, which I reached on Saturday evening. On the morning of Sunday, June 30, after baptizing two infants, (one of them the child of the Rector,) I preached and confirmed *sixteen* persons. In the afternoon, I was carried by Mr. Finch to Middletown, and preached in Christ Church. Returning thence, we stopped at Red Bank, where I preach-

ed in the School House. In the evening, I preached, the fourth time that day, in Christ Church, Shrewsbury. The Churches under the pastoral care of Mr. Finch, are evidently prosperous. The people are well instructed, and through the power of the Spirit, derive both pleasure and profit from the instruction. Generally it will be so. Where Ministers continue faithfully to plant and to water, God will give the increase for which they pray. Where they complain that there is no profit from their ministry, it is generally their own fault. No doubt there are different kinds of soil, and some that are very hard to cultivate. But do we not often see the inhabitants of a sterile country, thriving and prosperous, while the possessors of the most fertile land are poor and miserable? The difference is to be attributed chiefly to the diligence and perseverance of the husbandman. Let the Christian Minister consider the analogy. Remembering that he is answerable for the tillage, not for the harvest, let him lay to his hand. "In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." At Shrewsbury there is a good congregation. At Middletown, the attendance is small; there are indeed but few to attend. At Red Bank, a flourishing little village, where the steamboats from New York land passengers, I had many to hear me. Mr. Finch was much encouraged, and especially by a zealous lady, in the attempt to erect a building there for a Sunday School, where the service should also be performed. It is a good plan. In small hamlets, where a Church cannot be erected, such buildings are a good substitute. An active Clergyman will find time to visit the little flocks, that may be gathered there, without injury to that which is his peculiar care.

From Shrewsbury, Mr. Finch carried me on Monday morning to Freehold; to which place, the Rev. Mr. Ward had come to meet me. Here I preached in St. Peter's Church, and confirmed *five* persons. Since my former visit, the opinion, which I expressed in my last address, that the services of a Clergyman ought to be, and might be, secured here, has been acted on. The Rev. Samuel Edwin Arnold,

late of the diocese of New York, having been elected principal of the Academy, has taken the pastoral charge of St. Peter's Church. His services as an instructor I am informed, give great satisfaction. His desires for the spiritual improvement of the people, I know, are ardent, and he has exerted himself with much success. Long established habits of negligence of the support of Christian ordinances, are hard to be overcome. I regret to say, that thus far I have received no answer from the Wardens, to an overture which I made to them some months since, to contribute *fifty* dollars to Mr. Arnold's support, from the "Offerings of the Church," on condition that they would raise *one hundred and fifty*. I cannot believe that they will not accede to it before the end of the year. If they do, they will secure the services of a devoted Pastor. If they do not, it can be no matter of surprise if Mr. Arnold, discouraged by their apparent want of interest, should seek another field of duty. It is my earnest wish that he may remain.*

From Freehold, I was carried by Mr. Ward to Spotswood, where I preached in the evening; and again on Tuesday morning, when I confirmed *nine* persons. Mr. Ward's labours here are assiduous, and productive of encouraging results. The congregation, however, is small; and he has thus far, been obliged to occupy himself partially in the instruction of a School. This is to be regretted, as Mr. Ward's peculiar qualifications for pastoral intercourse are thus, in some degree, lost to the Church. His spirit, however, is not thus repressed. He had scarcely ceased to go as Missionary to Freehold, when he commenced the performance of services at South Amboy. Here, chiefly by the enlightened Christian liberality of a single family, a School House has been erected, which is also to be used as a place of worship. In the afternoon, I had the satisfaction of performing the first service in it, and preaching. It was an expressive testimony which the Jews bore to the centurion's

* From information received at the Convention, I am encouraged to believe, that the people at Freehold will make such efforts as will retain Mr. Arnold. -

love for their nation, that he had built them a Synagogue. It would be well if in other places, as in South Amboy, the precedent were followed. Men of wealth and influence should remember their accountability. They that honour God, will be honoured by him. The blessings which may result to a community, from establishing in it the means of grace, are incalculable. The blackness of darkness which must exist without it, is fearful to think of.

On Thursday, July 4, I laid the corner stone of Trinity Church, in the borough of Princeton, several of the Clergy of the diocese being present and assisting, and with them, my much esteemed friend, the Rev. Mr. Bayard, Rector of St. Clement's Church, New York. The day was most auspicious, a large and respectable company of persons paid the strictest attention to the devotional services, and to the address. Nor should the courtesy of the military company on parade that day, be unnoticed, whose part in the procession, with the appropriate music of their excellent band, added not a little to the interest of the occasion. I am most happy in being able to say, that the progress of this noble enterprize has thus far been "according to this beginning." The Church, a beautiful stone edifice, is in rapid progress towards completion; and will be prepared for consecration, if God permit, in little more than a year from the laying of the corner stone. The good will of the whole community towards the undertaking, continues still to be manifested in unequivocal expressions, and the prospect is as full of encouragement, as our hearts could desire. That the Church in this instance, also, is largely indebted to individual energy and beneficence, takes nothing from our obligations of acknowledgment to God, "*of whose only gift it cometh that his faithful people do unto him true and laudable service.*" The consecration of Trinity Church, of which, due notice will be given, will, I trust, be regarded by the friends of the Church, and especially by the Clergy, an occasion of no common interest. The establishment there of an able and faithful Clergyman of our Church will, I am sure, be found of the most beneficial influence, not only to the people of his charge, but to the venerable literary institution which

now flourishes there, and to the best interests of learning and of religion.

On Sunday, July 7, at the especial instance of my long loved friend and brother, the Rt. Rev. Dr. Brownell, I was present in Christ Church, Hartford, at the ordination of five Deacons, and preached the Sermon. I was the more willing to perform this service, as the young gentlemen then to be ordained, (one of whom, the Rev. Mr. Starr, is now a Clergyman of this diocese,) had been my pupils, during my connection as Professor, with Washington College; and because I wished to declare thus publicly, my interest in that important institution. It is greatly to be wished that Episcopalians were duly sensible of the duty and wisdom of sustaining their own Seminaries of learning. There is no denomination of Christians on whom the obligation to do so is so strongly incumbent, none who possess the means of doing it so effectually, and not one that is so negligent. It ought not so to be. I am happy in being able to record my opinion that Washington College is worthy of their most liberal patronage.

On Wednesday, July 10, I preached in the afternoon, in St. Peter's Church, Perth Amboy, and confirmed *nine* persons. In the evening, I preached a second time.

On Thursday evening, July 11, I preached in Trinity Church, Newark.

On Sunday morning, July 14, in Christ Church, Newton, after baptizing the Rector's infant child, I preached, and confirmed *twenty five* persons; and, in the afternoon, preached again. The favourable impressions of my first visit here, were abundantly confirmed. The Rector is even now beginning to realize the promise made to him who is "faithful over a few things." There has not often been a beginning with less promise. There are seldom seen better evidences than now exist, of temporal and spiritual health. These things will, I doubt not, increase still more and abound, when Mr. Dunn, as he expressed to me his intention soon to do, shall have retired in part from the charge of the School, which for many years was indispensable to his support.

On Monday, July 15, Mr. Dunn carried, me to Johnsonsburch; where, in the afternoon, I preached in Christ Church. Here we met the Rev. Mr. Jaques. Under his auspices, with the Divine blessing, there is good reason to hope, that the regular services of the Church may ere long be restored to this forsaken sanctuary. There are a few in the vicinity, who desire it. It is no small part of Christian duty to "strengthen the things which remain, which are ready to die." It is an error too common, to give them up as "dead already."

In the evening, at the house of Mrs. Curlis, a venerable member of the Church, confined to her bed by sickness, the neighbours were collected, to whom I preached; and several of whom participated with her in the communion of the sick.

On Tuesday, July 16, I was accompanied by Mr. Dunn and Mr. Jaques to Hope, where, in the house of E. H. Swayze, Esq., I preached and confirmed *five* persons; and, in the afternoon, preached again. The little flock at this place, have not yet been enabled to complete the erection of St. Luke's Church. Peculiar difficulties have embarrassed their progress. They have received aid, however, and encouragement from various sources, within and without the diocese; and will ere long, I trust, reap the reward of their faith and patience. Their zeal in the service of God will not, I am sure, be left without the blessing, in *due* time, "if they faint not."

On Wednesday, July, 17, we continued our journey to Knowlton; where I preached, in the morning, in St. James' Church, confirmed *three* persons, and administered the holy communion. There is a people here who take much interest in the word and ordinances. They propose very soon erecting a new church in the place of the old edifice, which needs repair. Without designing any thing like discouragement, my advice, in all such cases is, to count the cost. Debt is disastrous enough to individuals, but destructive to Churches. Where there is ability, let it be exerted in the erecting and beautifying of temples to the honour of its divine and glorious Giver. Where a debt must be incurred, or the support of

the minister straitened, let a plain edifice be erected, if there be none. If there be an old one, continue still to use it a little longer. They who are drawn by the beauty of the edifice are scarcely worth drawing. It is the Saviour lifted up, that is to draw men effectually; and this may be done in the simplest Church, as well as in the most costly. Able and faithful ministers are God's chief instruments in saving souls. Let them be prepared for the work, and sustained in it; and, with God's blessing, they will find Churches, or make them. The Rev. Mr. Jaques continues his very useful labours in this region; dividing his time between Hope and Knowlton, with a monthly visit to Johnsburgh.

On Thursday, July 18, we arrived at Belvidere, where I preached, in the morning in the Court-house, and confirmed *two* persons; preaching again in the afternoon. On Friday, July 19, accompanied still by the Rev. Messrs. Dunn and Jaques, and also by the Rev. Mr. Beasley, of the diocese of Pennsylvania, and the Rev. Mr. Freeman, of the diocese of New-York, who had met us at Belvidere, I visited Harmony; where I preached in the Lutheran Meeting-house. Mr. Freeman, having brought letters dimissory from the Bishop of the diocese of New-York, has been officiating, since August 11, as Missionary in this region; performing services chiefly at Belvidere, and occasionally visiting Dover, New-Hampton, and Harmony. The expectations entertained in regard to the last named place, have not been fully realized. At Dover, there is more encouragement. At Belvidere, measures were in progress for the erection of a Church, when adverse circumstances occurred to delay the enterprise. A parish has been duly organized by the name of Zion Church. A generous individual will present the ground for the building in a most desirable part of the town, whenever the determination to build shall be carried into effect. And every thing seems to be nearly in readiness for the accomplishment, in that beautiful village, of our best wishes for the Church.

On Saturday, Mr. Jaques carried me to Alexandria, where, on Sunday, I preached, in the morning, in the old

Church of St. Thomas, and in the afternoon lectured to a few persons, in a vacant room, in Quakertown. St. Thomas' Church, from the inconvenience of its situation, has suffered much disadvantage. The Rev. Mr. Douglas, who met me here, comes, once in six weeks, forty miles, from his residence in Piscataway to visit it. Of course, its condition, faithful and self denying as his services are, cannot be prosperous. At Clinton, a flourishing village, about six miles distant, and at Sydney, about the same distance, a much larger congregation might be gathered. A small Church might, I think, be erected at one or both these places, at which, regular services should be performed, alternately with those at St. Thomas'. The great want in the case is a resident Clergyman. In traversing this beautiful and fertile region, presenting some of the most delightful prospects that I have ever seen, several points presented themselves to my attention, to which Missionaries might most profitably be appointed. I am not without hopes, that before another Convention, the beginning of improvement may be made. Should the plan recommended for increasing the Missionary revenues of the Church, be suitably taken up by the Churches, the result desired may soon be realized. "The harvest truly is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest!"

On Saturday, July 27, having been long enough at home to attend the last moments of my venerated friend, the Rev. Dr. Wharton, and perform the last offices at his interment, I visited St. Stephen's Church, Mullica Hill, where I preached both in the morning and afternoon.

On Sunday, July 28, I preached in the morning in Trinity Church, Swedesborough, and confirmed *eleven* persons,—in the afternoon, in St. Peter's Church, Berkley, where I confirmed *four* persons,—and, in the evening, preached again, in Trinity Church, Swedesborough.

On Tuesday, July 30, I visited Princeton, and preached, the second time, by the kind permission of the proper authorities, in the Presbyterian Church.

On Sunday, September 8, I preached twice in St. Andrew's Church, Mount Holly, and confirmed *seven* persons. I was carried to Mount Holly by Mr. Bennett, from whom I have formerly received similar attention.

On Sunday, September 22, I preached twice in St. Michael's Church, Trenton, and confirmed *eight* persons. The debt which has so long depressed this parish, is now, by the zealous exertions of the Rector, nearly paid off, and will soon be extinguished.

On Tuesday, October 1, I attended, at New-Brunswick, the annual meeting of the Episcopal Society for the promotion of Christian knowledge and piety. It was my first attendance; and I was much pleased with the plan of the Society, which, in a quiet way, has done much good. Its annual income, of about \$150, was appropriated to various useful purposes. Among the most useful, was a donation towards carrying into effect a resolution to furnish the student on the Bishop Croes scholarship in the General Theological Seminary, with a library of text books, and books of reference. In the evening, I preached in Christ Church.

On Thursday, October 3, I was present at the opening of the annual Convention of the diocese of New-York; and on the following Sunday, at the request of my right reverend brother and friend, the Bishop of that diocese, I preached a sermon in St. John's Chapel, in the City of New-York, on occasion of the ordination of a Presbyter.

In the afternoon of that day, and again on the morning of Sunday, November 10, I preached in the Chapel occupied by the congregation of St. Matthew's Church, Jersey City. It gives me very great pleasure to state, that my excellent brother, the Rector of St. Matthews, has lately had his heart encouraged and his hands strengthened, by a liberal donation towards the completion of the edifice, for the erection of which he has so zealously exerted himself, from that munificent mother and patroness of the Churches, Trinity Church, in the City of New-York. I have had intimate opportunities of witnessing the great amount of benevolence

exercised by that venerable Corporation, and can bear strong testimony to the soundness of judgment and impartiality with which, under all the circumstances, her office of almoner to the Lord, is discharged.

On Saturday evening, December 7, I preached at Moorestown, in the Methodist Meeting-house ; and on the following day, in the morning, in St. Mary's Church, Colestown. and, in the afternoon, in the room occupied temporarily by the congregation of St. Paul's Church, Camden.

On Sunday, December 15, I preached three times in St. John's Church, Elizabethtown, being then vacant.

On the evening of Monday, December 23, I fulfilled my first appointment at Bordentown, preaching, by permission, in the Baptist Meeting-house. Finding the people there well disposed towards the Church, and desirous of farther acquaintance with her services, I continued to preach there through the winter, on alternate Monday evenings, and had the pleasure to observe a continual increase in the favourable dispositions which were manifested at first. On the 23d day of April, service was performed there twice at my request, by the Rev. Mr. Holmes, Rector of St. Mark's Church, Orange, it being the first trial of our strength on Sunday. By the kindness of the Methodist Congregation, the use of their pulpit was offered, and Mr. Holmes' very acceptable ministrations were well attended. There has been service performed there regularly, on alternate Sundays, by the Rev. Dr. Williams, the Rev. Mr. Hooker, and myself, until the present time, and with increasing interest and favour. It would not however, be practicable at present, to obtain the entire support of a Clergyman, from that place. What I have recommended to the friends of the Church there, is the establishment of a boarding and day School, under the direction of an Episcopal Clergyman, who for the present, should also supply them with Clerical services. I have conferred with them several times on this subject; and a few gentlemen have with great spirit authorized me to offer to a suitable person who will undertake the enterprize a guaranty of support so liberal as to render his success beyond a question. There is certainly no place in the whole

country, better fitted for the establishment and support of schools and seminaries of learning than Bordentown. Most beautiful for situation, proverbial for health, at the head of steamboat navigation on the Delaware, and accessible twice in every day, from New York and from Philadelphia, the ground has but to be broken to ensure the most abundant harvest. There is in the community there, both the will and the means to give energy to the undertaking on which their hearts are set, and the establishment of the Church among them will thus, with God's blessing, be secured.

I deem it proper, in this connection, to record my experience, and to express my wishes, on a subject which I regard as of great moment to the unity of the Church. It is sometimes thought necessary, in introducing her service into a new place, to accommodate it to the inexperience, and perhaps the prejudices of the people, by omissions or alterations. There is of course, no authority to do this, and there is as little necessity. At Bordentown, at Moorestown, and at Princeton, I have, within the last year, used, for the first time, the entire service of the Church, without the slightest variation from the rubric in any of the cases, and with a fulness in the responsive portions in all of them, not always found in established congregations. It will seldom happen in any place where the service is to be introduced, that there are not two or three persons familiar with its order. Even where there are not, two or three persons are easily instructed in it. Their responses guide the rest. The service is introduced in all its symmetry and completeness. The novices learn their whole lesson from the first. After a few trials there is nothing left for them, but to apply more and more to the heart, that "beauty of holiness," which from the first they could not but admire, and which, as it is more understood, will ever be more prized and loved. The complaints of difficulty on this subject are, I believe, not founded in fact. They claim that it cannot be done, who have never made the trial. It is the clear conviction of my experience that the regular way is the most easy and the most satisfactory. It is,

at all events, the only way which the Canons authorize and the order of the Church allows.*

On the evening of Tuesday, December 31, I preached for the congregation of St. Paul's Church, Camden.

On Thursday, January 14, 1834, in Christ Church, Philadelphia, I preached the Consecration Sermon, and assisted in the consecration of the Rev. James H. Otey, D. D., Bishop elect of the diocese of Tennessee. The Church in these United States, has reason to bless God for this instance of his care and kindness for her; and, with the continuance of His blessing, to expect rich results from the labours of the excellent person who has been thus raised to her chief ministry. She has still farther motives of gratitude to her Divine Head, in still preserving to her, his eye not dim, nor his natural force abated, that venerable person who watched over her infant weakness, and who, on that occasion, laid his hands, for the twenty-fifth time, on the head of a successor of the Apostles.

* I take occasion here, to give the proper canonical sanction to a service which is used generally in this diocese, as a *third*, or, more properly, a *second evening* service. In doing so, I adopt the language, as I most cordially entertain the views, of the Bishop of New York. "It is a pious and beautiful characteristic of our Church, that she provides for public worship twice on every day, and lays her Clergy under a solemn obligation to conform, in their public ministrations, to her appointed services. Whenever, therefore, one of the Clergy meets a congregation for worship, the order for Daily Morning or Evening Prayer, as the case may be, is binding upon him. In some cases, however, circumstances call for a second evening service. These being extraordinary occasions or occasions different from the ordinary provisions of the Liturgy, require to be met in the way in which the Church provides for such occasions; that is, by the special appointment of the Bishop of the Diocese. It consists in the appointment, not of a *night service*, for the Daily Evening Prayer is binding in all congregations assembling for worship at any hour after meridian, in which it has not been previously performed on the same day; but of a *second Evening Prayer*, to be used in congregations in which the order for Daily Evening Prayer *has been used on the same day*. This distinction is here thus particularly noticed, in order to guard against two not uncommon mistakes.—First, that the service here contemplated, may be performed *after candle light*, even where the regular Evening Prayer has not been used;—and secondly, that it may be performed by a Cler-

On Sunday evening, February 16, I preached for the congregation of St. Paul's Church, Camden.

On Wednesday, March 19, I preached in Swedesborough; that being the day appointed for the meeting of a Council called by me, in accordance with the provisions of the 34th Canon of the General Convention, on account of a controversy alleged to exist between the Vestry of Trinity Church, and the Rev. Norman Nash, the Rector elect. The opinion of the Council, after a full and patient investigation of the subject, was unanimous, that the controversy had "proceeded such lengths as to preclude all hope of its favourable termination, and that a dissolution of the connexion which existed between them, was indispensably necessary to restore the peace, and promote the prosperity of the Church." They therefore, unanimously recommended, that the connexion be dissolved, from and after the 20th day of June next; being three months from the date of their opinion. With this recommendation, the Rev. Mr. Nash, in presence of the Council, declared his compliance.

gyman, in a *third service*, held by him in a congregation which has not had the regular Evening Prayer on that day. In neither of these cases, is there any dispensation from the prescribed daily service.

The *second Evening Prayer* appointed to be used in any congregation of this Diocese, in which the order for Daily Evening Prayer has been previously used on the same day, is as follows:—

The order for Daily Evening Prayer is followed to the end of the Psalms for the day, or selection of Psalms, and Doxology; and then the following order:—

A Lesson from the Old or New Testament, at the discretion of the Minister;

Either of the four Psalms appointed to follow the lessons of the Evening Prayer;

The Creed, and the following *Versicles and Responses*;

The Collect for the Day;

The Collect for aid against Perils;

The Prayer for the whole state of Christ's Church Militant, in the Communion Service;

Any of the *occasional Prayers or Thanksgivings*, as occasion may require.

One of the *Discretionary Prayers at the end of the Communion Service*;

2 Corinthians, xiii. 14."

On Sunday, April 6, I preached at Bordentown, in the Methodist Meeting House.

On Saturday evening, April 19, I preached, and on the following day, administered the Holy Communion, and preached twice, in St. John's Church, Elizabethtown. Subsequently to my last visit to this ancient and interesting parish, the Rev. Richard Channing Moore, deacon, had accepted an invitation to the pastoral charge; and I was much pleased to find the congregation perfectly united in him, and every prospect, with God's blessing, of great happiness and usefulness.

In the evening, I went to Newark, and preached to a very large congregation in Trinity Church. My several visits to this parish, confirm my expectations of its increase and prosperity. Among the most gratifying evidences, and at the same time most promising means of this result, I regard the establishment, under judicious regulations, of a valuable parish library.

On Tuesday, April 22, I laid the corner stone of St. Paul's Church, Camden: a large number of the Clergy and Laity of the neighbourhood, and of the City of Philadelphia attending; and the venerable Bishop White favouring me with his presence and assistance. The Rev. Samuel Starr, deacon, commenced his labours in the parishes of Camden and Colestown, by my appointment as Missionary, in September last. At Camden, there had never been a Clergyman settled, they had both been for months destitute of clerical ministrations, and had never, though St. Mary's is a very old parish, been supplied with weekly services. To the work of the Lord, in these places, Mr. Starr has devoted himself with great ability, assiduity and fidelity; and the result is manifested in the collection, at Colestown, of a large and zealous congregation; who have lately shown that their zeal is not irrespective of knowledge, by the establishment of a parish library. While at Camden, a large Church edifice of stone is in course of erection. It is very seldom that such consequences are seen from a much longer course of ministrations. They are creditable to the activity of the minister, and to the readiness of the people, and evince,

not obscurely, the favouring providence of God. May it continue and increase!—In the evening of the same day, I preached in the usual place of worship.

On Saturday, May 3, I commenced a visitation to some of the Southern Churches of the diocese, accompanied by the Rev. Simon Wilmer; who, still canonically resident in the diocese of Pennsylvania, has laboured for more than a year in the parishes of Berkeley, Chew's Landing, Glassborough, and Mullica Hill. We were carried from Camden to Berkeley by Mr. Meguire. In the afternoon, and again in the evening, I preached in St. John's Church, Chew's Landing. This congregation had been for some time scattered, and the Church almost deserted. For a considerable period, there was, as I am told, but a single communicant. On Saturday, I witnessed the baptism, by Mr. Wilmer, of twelve adults and fourteen infants; and on Sunday morning, when I preached the third time, I confirmed *twenty four* persons. This is certainly an encouraging and surprising result. There was every reason for the conviction, that the persons confirmed came intelligently and faithfully to the reception of the ordinance. The congregations in attendance were large, attentive and devotional; and the responses made with much earnestness and solemnity. The Prayer Book is in great and increasing demand. Immediately before the service on Saturday afternoon, several young persons, men and women, came forward, at the request of the Minister, and were examined in the Church Catechism. It was an instance of Christian simplicity and docility that pleased me much, and was creditable to all concerned. Having had no opportunity in their childhood, to acquire the "instruction to be learned by every person before he be brought to be confirmed by the Bishop," they were not ashamed, in their manhood and womanhood, to stand up, as "babes in Christ," and be taught before the congregation. It were well if the disposition and practice, both were common.

In the afternoon, I preached in St. Peter's Church, Berkeley, and confirmed *sixteen* persons. Here again I found a large, and apparently much engaged congregation. I had confirmed in this church twice before.

In the evening I preached in St. Stephen's Church, Mullica Hill.

On Monday, May 5, in a heavy rain, Mr. Chatham conveyed us in his carriage to Glassborough. From the violence of the storm, there was no congregation at St. Thomas' Church. A few persons assembled at the house of Mrs. Whitney, where *five* were confirmed. The peace and stillness of the scene within, were in beautiful contrast with the raging of the storm without. It was a touching illustration of the security and serenity which the ark of God offers to the soul of the believer, rescued in it from the tempests and billows of the world. It was a delightful image of the perfect rest and peace of the eternal haven.

On Tuesday, May 6, we rode 14 miles to visit a sick member of the Church. In the afternoon I preached again in St. Stephen's Church, Mullica Hill. I was struck with the singular beauty and salubrity of this place, as affording a most desirable site for schools. A distinguished Physician of Philadelphia, makes it the summer residence of his children. A Clergyman well qualified, and willing to receive a few boys into his family, would easily procure them, and would find himself most pleasantly and usefully situated. Of course, where there is the means of support, the Ministry had better be without the charge of a school. But where the question is between a Minister resident with such a charge, and no ministrations at all, or ministrations rare and irregular, I cannot for a moment hesitate as to the choice. What I desire is, that, as soon as possible, Berkeley and Chew's Landing should enjoy the entire services of one Clergyman; and that another, residing at Mullica Hill, should preach half of the time at Glassborough. This might easily be done; and two active men, with the Missionary spirit, would soon prepare the ground for two more.

On Wednesday, May 7, I preached in the morning, and confirmed *three* persons, in Trinity Church, Swedesborough, (the *third* confirmation there,) and in the evening preached again.

On Thursday, May 8, (Ascension day,) I was carried by the Rev. Mr. Mason, to Salem; where I preached on that

day twice in St. John's Church, and once on Friday. I was pleased to find, that since my last visit a new and very sweet organ had been procured, and several improvements made, evincing an increase of interest in "the house of God, and the offices thereof."

My attendance at the meeting of the Board of Directors of the Domestic and Foreign Missionary Society, on Tuesday and Wednesday, May 13th and 14th, was with peculiar satisfaction. The result of God's blessing on the enlargement of the Society's operations, alluded to last year, was clearly seen in the increase of its revenues, and, what is of still better promise, in the "excellent spirit" which prevailed. A still further extension of Missionary labour was resolved on; and measures are in progress for giving to the executive operations of the Society, more unity, more efficiency, and, at the same time, more responsibility. The Society deserves and needs the interest and prayers of the whole Church. Her position is now most encouraging. May she soon be, as she ought to be, in the fore-front of the Redeemer's "sacramental host," coming up to "the help of the Lord, against the mighty!"

On Sunday, May 18, (Whitsunday,) in St. Mary's Church, Burlington, I confirmed *seventeen* persons.

My visitations during the year, have been less extensive and less systematic than they would have been, had I been at residence in the diocese. The number of times that I have preached in the several Churches under my care, since the Convention, has been *one hundred and fifty-nine*. In *seventeen* Churches, I have confirmed, within the same period, *one hundred and sixty-nine* persons.

The whole number of Clergymen connected with the diocese, is *twenty-four*; one of whom, the Rev. Simon Wilmer, has canonical residence in the diocese of Pennsylvania. The Rev. Charles H. Wharton, D. D., Rector of St. Mary's Church, Burlington, has deceased, as stated before, and the vacant rectorship has been accepted by me. The Rev. Birdsey G. Noble has been transferred to the diocese of Connecticut, and the pastoral charge of St. John's Church, Elizabethtown, has been accepted by the Rev. Richard

Channing Moore, late of the diocese of Pennsylvania. There have also been added to the diocese, the Rev. Reuben H. Freeman, deacon, late of the diocese of New-York, Missionary to Belvidere, and parts adjacent; the Rev. Saml. Starr, deacon, late of the diocese of Connecticut, minister of St. Paul's Church, Camden, and St. Mary's Church, Colestown; the Rev. Samuel Edwin Arnold, late of the diocese of New-York, minister of St. Peter's Church, Freehold, and Principal of the Academy there; and the Rev. Charles Williams, D. D. late of the diocese of Maryland, resident in Burlington. It is to the generous kindness of Dr. Williams, in supplying the pulpit of St. Mary's, that I have been indebted for the opportunity of accomplishing a considerable portion of my episcopal visitations.

Candidates for orders in the diocese are Henry Zell, Alfred E. Ford, Daniel J. Garrison, James A. Williams, and Francis P. Lee; the last three added, since the Convention, and all resident at the General Theological Seminary. Four Churches, all of stone, are in course of erection.

I now, for the first time, feel that I am prepared to adopt, and, if God strengthen me, to execute a thorough *plan of Episcopal visitations*. My acquaintance with the several portions of the diocese, and with the interests, wants and capabilities of each, is now such as to give confidence to my purposes and system to my arrangements. There are several objects to be secured, by such a plan as I propose. The more intimate acquaintance on my part with the parishes not only, but with the people of my charge. More frequent intercourse among the Clergy, with opportunities of mutual instruction and encouragement. The advantage to myself of consultation with them. The benefit to the people, of more frequent religious services, at proper periods, and under suitable regulation. For these and other reasons, I propose to unite *periodical Convocations* of the clergy, with my *stated Episcopal visitations*. And I request the attention of my reverend brethren to the statement of my plan, and their aid in its execution. It is designed for their profit, and for the profit of their people, as well as for my own

greater convenience and usefulness; no part of which, without their cordial co-operation can be secured.

I propose to divide the diocese into three geographical districts, to be called respectively, the Northern, Middle, and Southern visitations. The *Northern*, to include the Churches in the counties of Warren, Sussex, Morris, Bergen, and Essex; the *Middle*, to include the Churches in the counties of Hunterdon, Somerset, Middlesex, and Monmouth; the *Southern*, to include the Churches in the counties of Burlington, Gloucester, Salem, Cumberland, and Cape May. The visitation of the Northern Churches, to be in the Summer, in the month of July; of the Middle, in the Autumn, in the month of October; of the Southern, in the Spring, in the month of April. A Convocation will be held in the course of each visitation; at which, it shall be the duty of all the Clergy of the Churches visited, and the privilege of all the Clergy of the diocese, to attend,—that for the Northern visitation, to be on the festival of St. James; that for the Middle, on the festival of St. Simon and St. Jude; and that for the Southern, on the festival of St. Mark. To exemplify my meaning;—the visitation which I propose first to undertake, that of the Northern Churches, will commence on Tuesday, July 8, at Orange, and will comprise the remainder of the month,—the Convocation to be held in St. Peter's Church, Morristown, on the festival of St. James, Friday, July 25, at eleven o'clock A. M.,—and will proceed in the following order:—

July 8th., 9th., and 10th., at St. Mark's, Orange, and Camptown;—11th., Christ Chapel, Belville;—12th., and 13th., (Sunday,) St. Matthew's Jersey City;—14th., and 15th., St. Paul's, Paterson;—16th., 17th., and 18th., Christ Church, Newton, and Christ Church, Johnsonsburch;—19th., St. Luke's, Hope;—20th., (Sunday,) and 21st., St. James' Knowlton;—22d., 23d., and 24th., Zion Church, Belvidere, Harmony and Hacketstown;—25th., (Convocation) 26th., and 27th., (Sunday) St. Peter's Morristown, and Dover;—28th., and 29th., Trinity, Newark;—30th., and 31st., St. John's Elizabethtown, and Rahway.—The Clergy of the Churches visited, are earnestly requested to accompany me through

as much of the visitation as may be practicable; and to take part in the several services. They will *all* be expected to meet me at the Convocation; with as many of the other Clergy of the diocese, as may find it convenient. It is my desire to administer the Lord's Supper at every visitation; and the rite of confirmation, in all the parishes, once in every year. The time for these services, in every case, will be the morning of the first day of the visitation. A special appointment for the afternoon, will be made in another part of the Address.

In this way, devoting from four to five weeks to each district, and from three to four months to the stated visitation of the whole diocese,—independently of those occasional visits which will often occur,—sufficient time will be afforded, in its present extent, to accomplish, in a good degree, towards every part of it, the purposes contemplated in “the office of a Bishop.” The Clergy will, indeed, be taken for a few days in each year from their parishes: but it cannot be doubted that they will return to them invigorated both in body and mind, with improved experience and renewed devotion; while the parishes will enjoy, in the special services of the Bishop and Clergy, a valuable equivalent. The means of more intimate intercourse among the Clergy themselves, and between them and myself, will thus be stately enjoyed; there will be a free and familiar interchange of thought and feeling; and from their preaching in presence of each other, and in my presence,—a thing which is now of the rarest occurrence,—mutual improvement cannot but be derived. It may reasonably be believed that the presence of several of the Clergy, for two or three days, in a parish, with services reasonably multiplied,—and our Church provides for two in each day,—might be so ordered, as to promote its spiritual interests, strengthening the hands of the Minister, while it encouraged the hearts of the people. It is but too certain that whether by the injudicious repetition of services, or by irregularity in their performance, or by the admission of improper feelings and motives, much evil may be, and has been done. Unmixed good cannot, of course, be expected on earth. In this respect, however, as in most others, the pro-

visions of the Church will be found safe and salutary. Faithful adherence to the order of her services, in the due subordination of her Ministry, will leave room for sufficient variety, while it restrains irregularity and excess. I have long thought that the arrangement now proposed, would secure a just medium, and be productive of excellent results. It is but frank to say, that arrangements of a similar character, *not* in connection with the ecclesiastical head of the diocese, are, to say the least, of questionable advantage. Where, as on the part of him who addresses you, there is an entire readiness, in addition to the provision now proposed, to meet, to the utmost extent of ability, the parochial emergencies which may, from time to time, occur, there cannot surely be pleaded for them the least necessity.

A subject which has occupied much of my thoughts since our last meeting, my brethren of the Clergy and Laity, is *the religious instruction of children*. I need go into no detail of argument, or of illustration, to impress you with its importance, or with the sense of our duty in the premises. I do not hesitate to say, that, as the training up of his children, "in the nurture and admonition of the Lord" is the parent's first and highest duty, so the Christian Pastor can in no other way so effectually subserve the objects of his calling, in the edification of the Church for the salvation of souls, as in the strict, constant, *personal* supervision of the religious education of the children of his charge. It is a duty which cannot be neglected without the most awful responsibility, and which cannot be delegated by him to any other. Of the great benefits which have been derived, and which may be expected from the excellent institution of Sunday Schools, I do not entertain, and would not intimate, a doubt. As auxiliaries to the pastoral care of the young, or as substitutes where it cannot be had, they are of unquestionable value, and their extension an undoubted blessing. But there is too great reason to believe that their proper use has, in many instances, been departed from; that they have become substitutes for, instead of auxiliaries to, the pastoral care; that the Clergy have gradually withdrawn, or been by imperceptible degrees removed, from their direction, until their

influence over them, has almost ceased; if, in some cases, their *right* to control and regulate them be not seriously questioned. Nor is this all. The ancient and wise provisions of the Church for the instruction of all her children, in the Catechism, have, it is to be feared, been in a great degree superseded, and gone into disuse: so that the pastoral intercourse with the young, and, of course, the pastoral influence with them, is scarcely, if at all, greater, than with the adult parishioners. Now this cannot be right. It is not safe for the country, nor for the Church. It is not consistent, my brethren of the Clergy, with the solemn responsibility of our office. We cannot so give account with joy for the lambs of our Saviour's flock. The subject is too large for full discussion now. At a time not distant, I hope to return to it. It shall be my effort and prayer, meanwhile, that a plan may be devised suitable to our great responsibilities and great advantages, by which, from the first dawn of intelligence until the full maturity of manhood, our children, so far as on us depends, may be taught, trained, and, through grace, divinely influenced, in regard to all those things "which a Christian ought to know and believe to his soul's health." A series of books, suited to this end, drawn from scriptural sources, and in agreement with ecclesiastical provisions, would be the most valuable offering that human talents, learning and piety could lay on the altars of the Church. What I propose now to do, is to urge on my brethren of the Clergy, the importance of their giving their best attention generally to the whole subject, to recommend to every Clergyman the constant exercise of his personal superintendence over his Sunday School, and more especially to recal to mind the rubrical and canonical provision on the subject:—the rubric first following the Catechism, directing, that "the Minister of every parish shall diligently, upon Sundays and Holy days, or on some other convenient occasions, openly, in the Church, instruct or examine so many children of his parish sent unto him, as he shall think convenient, in some part of this Catechism;" and the 28th canon of the General Convention, ordering that the "Ministers of this Church,

who have charge of parishes or cures, shall not only be diligent in instructing the children in the Catechism, but shall also, by stated catechetical lectures and instruction, be diligent in informing the youth and others in the doctrines, constitution and liturgy of the Church." As evidence of my great interest in the subject, and with the view to aiding the Clergy in drawing to it the attention of parents, it is my request that, at all future visitations, the children may be catechised in my presence, before the congregation; and I appoint the time, to be immediately after the second lesson in the afternoon service of the first day of the visitation.

I have great satisfaction in stating that the plan of the "*Offerings of the Church*," recommended at the last Convention, has been the subject of favourable notice in many quarters, and has been partially adopted in other dioceses.—Its results in this, cannot, of course, be known until the parochial reports shall have been read. In my own parish, its fruits have been most rich and encouraging, as the report of the parish will show; and calculated to give the fullest confirmation, if any could be needed, of the practicability and profitableness of the plan. A pastoral letter, setting forth in detail the mode of introduction and prosecution which I had adopted, was issued last winter, at the instance of some of the Clergy, and will be printed with the Journal. On these points I have nothing more to suggest. As to the appropriation to be made of the "*Offerings of the Church*," I would, on further consideration, recommend to the Trustees the following:—the deduction, first, of *ten per centum* of the whole annual receipts, to be paid to the Treasurer of the "*Domestic and Foreign Missionary Society*," as the "*Offering of the Church*" in the diocese of New-Jersey, *for the general purposes* of the Society. The remainder I would appropriate entirely to Missionary purposes within the diocese. The Society "*for the Promotion of Christian Knowledge and Piety*," with which I have become better acquainted since the Convention, has a small annual income, which well deserves increase; and to it may properly be intrusted the assisting of candidates for orders in obtaining their preliminary, collegiate, or theological

education, and the distribution, within the diocese, of Bibles, Prayer Books and Tracts. The "Offerings of the Church" will then be understood to be *the Missionary* fund of the diocese, available to *nine tenths* of its amount, for our own diocesan purposes; while the remaining *tenth* is but a proper acknowledgment that we are debtors, not to the inhabitants of the remoter regions of our own country alone, but to the Greek, also, and the Barbarian. I must again urge, even to importunity, upon every Clergyman and Layman in the diocese, the importance of prompt and constant attention to the subject; in the full assurance that, if generally adopted and pursued, it will afford, without perceptible inconvenience, a perennial and increasing supply, adequate to all our necessities.

The formation or revival of *parochial libraries* is, I am glad to find, receiving general attention among our parishes. An excellent library has, as before stated, been formed at Newark, as formerly there had been at Orange; and a commencement of one made at Colestown. The same thing is in progress at Camden; and the library of St. Mary's Church, Burlington, lately increased by the bequest of part of Dr. Wharton's books, is about to be brought into more general use. The remark is sometimes made, that parish libraries are little used, and soon dispersed; and the fact is adduced that, of the excellent collections with which all our parishes, by the wise provision of the venerable society for the propagation of the Gospel in foreign parts, were furnished, are now, with scarcely an exception, squandered. Of this unfortunate result, the vicissitudes of the times ought always to be given in explanation; and it should also be remembered, that the good seed, though scattered, is not lost, but producing doubtless in many quarters, its desirable fruits. To a single volume of one of these collections, if I am not misinformed, the existence of the flourishing parish of St. Mark's Church, Orange,* is under God, mainly to be as-

* I take occasion here to state with very great satisfaction, that a few persons, members of this parish, or interested in it, have subscribed the sum

cribed. Parish libraries, of course, like any other libraries, not read, will do no good. But the Clergyman may easily do much to interest his people in reading, and he will find his labour well repaid. He, of course, should always determine the selection of the books. Let it be seen by his attention to the library, that he attaches importance to it. Let him, on suitable occasions, in his sermons, or in his pastoral conversations, recommend particular books. Especially let him, in his scriptural, catechetical and liturgical classes, point out to his people the sources of useful instruction. Let him do this habitually. He will find no want of interest. Books will be in demand. Having the selection of them, he may turn the minds of his people almost "like the rivers of waters." The volumes of the library will preach where he cannot. They will teach what he has not the time to teach. And while he is engaged in his study, they will be going about among his people, confirming the instructions of his last discourse, or preparing for the impressions of his next. For the encouragement of this object, a list of books suited for parochial libraries has been prepared, and will be printed with the journal.

There is a custom common in some parts of our country, and I believe increasing, of *celebrating with religious services, the anniversary of the declaration of the national independence*. I highly approve of it. Without any regard to the suspicion of desiring an establishment of religion, I

of *five thousand dollars*, as a permanent fund; the interest of which, is to be appropriated to the support of the Minister. As there is a contingency by which the trust thus constituted may pass to this Convention, I deem it proper that the documents connected with the transaction, should be printed with the journal; as well for the information of its future members, as for the encouragement of other congregations to go and do likewise. And I take this occasion to say, that, though I do not consider it desirable that the members of any parish, should be freed from the necessity of contributing to the support of religious ministrations; yet I do regard partial endowments to that end, and for other parochial purposes, as eminently to be encouraged, and had in honour. In cases where, by existing foundations, the support of Christian worship is defrayed, there is an obvious duty incumbent on the persons thus favoured, to communicate of their fulness for the assistance of their destitute neighbours. "We then that are strong *ought* to bear the infirmities of the weak."

venture to say, that there is, in our political and civil institutions, too little reference to Him who is the only source and security of whatever is good in them. I enter into no discussion of the causes of this deficiency, or of the apologies for it. The fault exists, and is to be regretted. What is still more to the purpose, it is, so far as may be, to be obviated. "Righteousness exalteth a nation, but sin is the reproach," and will be the destruction, "of any people." Already it begins to be felt that from the want of a pervading religious principle, the institutions which have cost so much and promised so well, fail of their expected result; and wise and good men of all parties and of every name, unite in the conviction, that, unless as a nation, we seek the blessing of the Holiest, the best hopes of humanity must suffer disappointment. There is but one escape from this result,—in national repentance, national humiliation, national submission to Christ. As individuals, we ourselves must do our part by turning truly to the Lord. A public Christian recognition of our dependence on Him as a nation, and of our duty as a nation, towards Him, will have its weight with others; and may prevail, if we pour out our hearts before Him, in winning, through the intercession of the divine Saviour, that blessing, without which all we do is vain. There can be no day more appropriate for this purpose than that which is so extensively celebrated as "the birth day of our independence." Let us do what we can to rescue it from licentiousness and misrule. Let us do what we can to inscribe on all its observances, and on all its issues, "Holiness to the Lord." Such was originally the pious purpose of the framers of the Liturgy. In the "Proposed Book," so called, there is "a Form of Prayer and Thanksgiving to Almighty God, for the inestimable blessings of religious and civil liberty, to be used yearly on the fourth day of July." I know not why it was omitted in the final revision. It is a service well adapted for the occasion; and, with suitable alterations, will be set forth for use in this diocese. One improvement has suggested itself to me as worthy of being incorporated with the plan. The day on which we acknowledge the goodness

of God in establishing our own freedom, is a day on which we should do what we can towards letting "the oppressed go free." As a nation, we are held by peculiar obligations to promote the civil and religious liberation of Africa. The duty has been very generally recognized among American Christians, by the practice of making collections, after the religious services of the day, for the benefit of the American Colonization Society. Of that institution, I design to express no opinion—none certainly of an unfavourable character. But the fact, that the Domestic and Foreign Missionary Society of our Church, has been for many years desirous of establishing a Mission there, with the recent resolution of the Board of Directors, instructing the Executive Committee to send two Missionaries to Africa with all convenient speed, has seemed to me, to call especially for our approbation and patronage. I propose, therefore, that the services of the day be partly of a *Missionary character*; and that a collection be recommended in all the Churches of the Diocese,—the proceeds of which, shall be transmitted to the Treasurer of the Society above named, in aid of *Missions to Africa*.

There is but one subject more, of a general character, to which I shall at present venture to invite your attention. And I do so, because from its great importance, it deserves to be presented as early as may be to your notice, that you may be the sooner prepared to act in regard to it with efficiency. I recommend, brethren of the Clergy and of the Laity, for your most serious consideration, the establishment, under the auspices of the Church, of a *School or Seminary*, of a high order, at which there may be provision, wholly, or in part, gratuitous, for the preparatory education of young men designing to enter on a course of Theological study. The diocese of New Jersey presents peculiar facilities for institutions of learning. An Episcopal School that deserved patronage—and I should be sorry to see one that did not—would be liberally sustained by scholars from the vicinity, and from abroad. A portion of the profits should be set aside as a foundation for the purposes above named; and individual bounty would, I am very confident, come liberally in aid of the enterprise. We should thus have the means of

educating our own sons under circumstances most favourable to their character and principles. The number of candidates for orders would be increased by the facilities of education. The standard of learning among us would be elevated. Better than all, the means of instruction would be presented, as they ought ever to be, under the sanctifying influences of religion. I am sanguine in the opinion, that a judicious plan for this purpose would be most cordially encouraged. I should most cheerfully devote myself, as a duty of the highest moment, to its establishment and furtherance. Having done what our hands find to do in a work so charitable and holy, we may safely leave it to the blessing of Almighty God.

My brethren of the Clergy and Laity, we are to proceed now to the business of the Convention. It is a noble and most blessed work in which we are to be engaged, the bearing and sustaining of the holy ark of God. Let us keep in mind the immensity of the interests that are to occupy us,—the care of souls, for which the Lord Jesus Christ was content to die, and which, when the world, and “all that it inherit,” shall have perished, will but just have entered on their career of immortality. Let us keep in mind the lofty ends for which we are permitted to employ ourselves,—the establishment and extension upon earth of the Redeemer’s spiritual kingdom, and the making ready for it, as its subjects and its heirs, of “a people prepared for the Lord.” Let us keep in mind the character which, as engaged for such interests, and devoted to such ends, it becomes us to maintain,—“be ye clean that bear the vessels of the Lord.” While we labour to build up the Church in all our borders, let us not cease our labour, our care and our diligence, that we ourselves be built up, through divine grace, in the most holy faith. There is nothing, let us remember, in privileges, in ordinances, or in services, that can ensure to us salvation. The only purchase that can avail for that, is the precious blood of the Lord Jesus Christ. It is, as justified by faith in Him, that we can alone have peace with God. It is in the submission to Him of our hearts and lives, as a Prince and a Saviour, to reign over us, as He has redeemed us, that we

can alone wait with confidence for His appearing. It is in the continual transformation of our nature, and its renewal after the divine image, by the sanctifying power of the Spirit, which He has purchased for us, that we can alone be prepared, on earth, for His presence in heaven. To these things, then, let us give ourselves up in unreserved devotion. For these things let us long, and labour, and strive, and pray. "To as many as receive Him, gives He power to become the sons of God, even to them that believe on His name." Admitted ourselves to the glorious liberty of that most sacred and endearing relation, and walking worthily of its purposes, its privileges, and its hopes, our light will so shine before men, that they also will glorify our Father who is in heaven. So shall God, for Jesus Christ's sake, be merciful unto us, and bless us, and show us the light of His countenance. So, by zealous efforts not only, but by holy examples, shall we give urgency to the devout prayer, that His "way may be known upon earth," His "saving health among all nations." "Then shall the earth" indeed "bring forth," in righteousness and true holiness, "her" due and delightful "increase, and God, even our own God, shall give us His blessing."

G. W. DOANE.

Newark, 28th May, 1834.

ADDENDA.

"UPON THE FIRST DAY OF THE WEEK LET EVERY ONE OF YOU LAY BY HIM IN STORE, AS GOD HATH PROSPERED HIM,"—1 Cor. xvi. 2.

PASTORAL LETTER

*To the Clergy of the Diocese of New-Jersey, on the
"Offerings of the Church."*

Dear Brethren,

Having been much inquired of as to the best mode of carrying into effect the plan of systematic charity recommended by St. Paul, (1 Cor. xvi. 2,) and proposed for your consideration in my late Episcopal address, and having reason to believe that its adoption in some parishes has been delayed, from doubts entertained, as to the details necessary to be employed, I take occasion to delineate a plan which has thus far been found successful; and, where none that is better has been introduced, to request your immediate presentation of it to the people of your cures. In bringing the subject before the Convention, it was my purpose merely to call your attention to it by the statement of a general outline. Its adoption in some form I took for granted, from the great favour with which it was received and recommended, as well by your own suffrages, as by those of our brethren of the laity. Your several experience, I supposed, as presented in your parochial reports at the next Convention, would enable us to select, from all the modes which should be tried, the best, for future operation. Such may still be the result. Meanwhile, that nothing may be wanting on my part to the success of a measure which I have much at heart, and which has received from all quarters the most favorable consideration, I cheerfully submit the results of my own experience, during six months, in the parish Church of St. Mary's, Burlington, of which I have at present the charge.

As soon after the Convention as my episcopal duties allowed me, I brought the subject before the congregation, by reading to them so much of the Address and Journal of the Convention, as had relation to the subject, in connexion with a sermon enforcing the Christian duty of benevolence, especially for the relief of spiritual destitution. Some two or three of the most respectable persons in the parish immediately offered their services to call on *every member of the congregation*. They did so, with books prepared for the purpose; and took the names of such as were willing to contribute, with the weekly sum which each

would agree to give: recommending, in families, the subdivision of the whole amount among the several members, rather than its contribution in a gross sum, by the head. I am not aware that they were refused by any. The largest weekly subscriptions were *twenty-five cents*, of which there were but few. Several agreed to give *one cent* per week, a subscription as welcome as the largest. The average was about *five cents* per week. It should here be observed, that before the plan could be fully carried into effect, several weeks had elapsed. The subscribers were requested, however, to date the commencement of their "offerings," from *the Lord's day next after the Convention*, that a *whole year's* proceeds might be secured; and scarcely any refused.

The names and sums being thus obtained, a larger book was prepared, with twelve columns for the twelve months, from Convention to Convention, in which all the subscribers were enrolled. Notice was then given, that on the last Sunday evening in every month, there would be a service, and a sermon, lecture or address, (generally of a *Missionary* character,) at which the "offerings" for the four or five Lord's days in the month would be received. The contributors were requested to enclose their "offerings" (*twenty or twenty-five cents*, for instance, by each weekly subscriber of *five cents*, according as there were *four or five* Sundays in the month,) in an envelope, sealed or tied, with the name distinctly marked. After the sermon the plate or box is handed by the Wardens,—each subscriber deposits his own "offering," and those of his family or neighbours who cannot attend,—and occasional worshippers make their contribution. The whole is taken home. The little packets are opened and their contents entered opposite the names which they respectively bear, and in the column of the month;—while for the occasional contributions, a separate account is kept. The very few who have been prevented from coming on Sunday, send their "offerings" during the following week, or are called on; and thus a complete account is kept for the whole year, with each contributor.

It remains to speak of the *results*. Without specifying now precise amounts, it may be confidently asserted from the experience thus obtained in one parish, that if the plan should be adopted throughout the diocese, with nearly the like efficiency, its proceeds will furnish the means of supporting as many additional Missionaries as we now have parishes: in other words, that each of our present parishes, taken one with another, can, out of the mere fragments of that with which "God hath prospered them," (and which, as one well remarked, "*no man misses*,") enable a new parish to make up the support of a Clergyman. It will easily be seen that should this course of operation be universal and permanent, the increase of our Clergy, so far as it depends on the means of supporting them, may be nearly in *geometrical progression*.—And, let it be remembered, this is to cost the members of our communion *five cents each week*, paid at periods which scarcely suffer it to be perceptible.

But there is a result far more valuable than this,—the introduction into the Church of *systematic charity upon principle*,—the simplifying of

the operations of Christian benevolence, and rendering them more direct, more satisfactory, and more efficient. There is reason to fear that in the complex machinery, which is brought to bear upon this subject, the end is often lost sight of in the means. The result, we know, is for the most part greatly disproportioned to the effort. In this, as in other cases, it may be well to resort to first principles. Suppose the beautiful collect fully answered, which the Church has provided for Quinquagesima Sunday, and that God had sent his Holy Ghost, and poured into our hearts the most excellent gift of charity,—on what better scale, more equitable towards men, more pleasing to Him, can it be exercised, than on that which his Apostle has directed, each giving “as God hath prospered” him? At what more reasonable periods, considering the uncertainty of life, and the instability of fortune, can we account with ourselves, and with God, for the worldly goods which he has lent us, than once in a week? On what day of the week so fitly, as on “the first day,” and the best, which crowns and blesses all the seven? What association so well and happily adjusted for uniting and encouraging the efforts of individuals and families, as the parochial,—the flock combining with, and guided, by its pastor? And what more appropriate completion of the whole, and binding of all in one, than the union of all the parishes in the diocese, to make for common wants a common treasury,—the shepherds severally collecting the contributions of their flocks, under the direction of him who is chief among them, that he may be the more their servant,—the “offerings of the Church,” being thus made ready, that, as Paul directed, there be no time lost in “gatherings” when he comes? Here is no complicated organization, to involve and to perplex; but all is plain and simple. Here is no “getting up” of a new contrivance, to work with, just as long as it is new, and then give place to one more novel; but the adoption of a system coeval with the Church. Here is no array of offices and titles, to enkindle vanity first, and then confusion and strife; for the Clergy alone, as fathers in their families, are charged with its direction.—Here is no temptation to give except for giving’s sake, and no discouragement of the widow’s mite, by its invidious contrast with the rich man’s talent. And, not the least, all is done and kept, literally *within the Church, as the Church*; and they who know best where the means are, and what the wants are, are alone entrusted with their collection, and with their appropriation. And though for the present, to recommend and aid the work, specific sums must be proposed, and express subscriptions encouraged, who can tell—nay as Christians, may we not confidently trust?—but that in this way, striving earnestly together, and looking up with fervent prayer to Him who alone giveth the increase, Christian men may be brought to consider themselves, as they are, God’s stewards, and led to the *literal* adoption of the Apostle’s precept, in giving “as God hath prospered” them,—yea, deeming nothing of the things which they possess *their own*, but holding all *in trust*, for God’s glory and the good of man?

Upon you, dear brethren, under God, whatever shall be accomplished towards an end so much to be desired, must chiefly depend. To your

actual labours indeed it will not greatly add. An additional service, though valuable in keeping up and increasing the interest of the people, is not essential; since the "offerings" may be collected at morning or evening prayer. And for the adjustment of the whole account, when once the plan is organized, an hour in each month will be sufficient. But it will demand your constant attention. It will need your deep and heart-felt interest. It will require you to be willing to take account, for the Lord's sake and his poor, of sixpences and cents. To such attention, to such interest, to such condescension, I need not, I am sure, exhort you. You know, as I do, the urgent wants which press upon us for spiritual relief. You have not forgotten, and will not fail to urge upon the people of your charge, those words of the Lord Jesus Christ, how he said, "It is more blessed to give than to receive." You have not failed to consider the injustice, as well as the inexpediency of inviting and relying upon the bounty of the rich, to the neglect of the smaller contributions of their less favoured brethren in Christ. And as you break seal after seal, as I have done, to take out of its little envelope, and enter scrupulously in the book, the single cent, which constitutes the "offering" of the poor widow, or, it may be, of the negro boy, you will remember her, who, of old, cast in "two mites, which make a farthing," into the treasury of God, and His approving and ennobling sentence, who declared that *she* had cast in more than all the rich.

Commending you, and all the people of our common care, to HIM from whom alone "all holy desires, all good counsels, and all just works do proceed," I am, dear brethren, your affectionate and faithful friend and fellow servant in Christ Jesus,

G. W. DOANE,

Bishop of the Diocese of New Jersey.

Burlington, Nov. 25, 1833.

P. S. The Wardens of vacant parishes are requested to bring the subject before the congregations with whose interests they are charged. It is but just to say that such parishes and Missionary stations alone can properly expect assistance from the "Offerings of the Church," as, in proportion to their ability, have shown themselves willing to contribute. The reverend Clergy, (in vacant parishes, the Wardens,) are requested to state in their parochial reports the mode adopted by them, and the result.

G. W. D.

The extracts which follow, from the Address and Journal of last year, in connexion with the Pastoral Letter, will present the whole subject.

"All that is needed is the love of Christ to move us to the effort, faith to attempt and to pursue it, and method, *Christian* method, in its prosecution. Let the Churchmen of New Jersey adopt, in earnest, the direction of St. Paul to them of Galatia, and at Corinth, and the result is sure. 'Upon the first day of the week, let every one of

you lay by him in store, as God hath prospered him, that there be no gatherings when I come.* Let every one who desires the prosperity of the Church determine, that hence forward he will follow the Apostle's rule; and the treasury of the Lord will, from that time, be like the widow's cruse. The weekly appropriation of *five cents*, by every worshipper in our communion—and if there be any that cannot give five, let him give *one*!—would fully meet our whole necessities. Think how small an acknowledgment it would be, brethren, to Him who gives us all! Seriously reflect with yourselves, that the call is made in *His* name, who alone gives the blessing to your plans, and to your labours; that *He* knows—and will take strict account of—your ability; and that he alone is truly rich, however poor in this world's goods, who is 'rich in faith,' 'rich in good works,' 'rich towards God,'—and then begin at once the blessed appropriation. 'Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it.'"

On this portion of the Address, the following resolutions were unanimously adopted by the Convention :

"1. *Resolved*, That at the instance of the Bishop, it is affectionately recommended to every Episcopalian of this Diocese, to commence immediately, and henceforth to continue, a weekly appropriation and contribution for the promotion of Christian knowledge and piety, on the principle recommended by St. Paul, in 1st Corinthians, xvi. 2.—'Upon the first day of the week, let every one of you lay by him in store as God has prospered him;'—it being recommended that at least five cents each week be given; the proceeds of such appropriation to constitute an annual fund, to be known as the 'Offerings of the Church.'

"2. *Resolved*, That at the instance of the Bishop, it be affectionately and earnestly recommended to the Clergy in each parish, and where there is no Clergyman, to the Wardens, to promote and to take charge of this contribution.

"3. *Resolved*, That the appropriation constituting the fund to be known as the 'Offerings of the Church,' be paid at or before each annual Convention, to the Treasurer of the Diocese, and be held subject to the direction of the Bishop, and two Clergymen, and two Laymen, to be annually elected as Trustees of the 'Offerings of the Church,' who shall make report to each annual Convention of the purposes to which the fund has been appropriated.

"4. *Resolved*, That the provisions of the above resolutions are not designed to discourage contributions in other forms heretofore made, or hereafter to be made, for the promotion of similar objects."

* 1 Cor. xvi. 2.

In the following Postscript to the Address, the plan is stated more in detail, and enforced by additional considerations.

POSTSCRIPT.

"Nothing could have been more gratifying to me, nor, I think, more auspicious to the best interests of the Church, than the zeal and unanimity with which the Report of the very respectable Committee appointed on this portion of the Address, was received, and the resolutions for carrying it into effect adopted, by the Convention. I take this occasion again to solicit most earnestly the attention of my brethren of the Clergy and Laity to this most important subject. A plan is now before them, which, in the judgment of all,* is perfectly *feasible*; and which, if adopted, the simplest arithmetical calculation suffices to prove *effectual*. But there is no plan so good that it will *work of itself*. Upon the Clergy must devolve the duty of arranging in each parish the details of the operation; of urging to a zealous, liberal, and persevering engagement in it; and of collecting and transmitting its results. Upon the Laity devolves the *duty*, shall I call it?—no, the blessed *privilege*!—to give 'as God hath prospered them.' The question has been asked, 'how shall the money be collected?' I answer, it matters not, so that it be done. Only let the will exist, and the work will soon be accomplished. I would suggest, however, to *all*, 'high and low, rich and poor, one with another,' a few plain, practical considerations.

"1. Let it be regarded as the privilege of *every one*, 'young men and maidens, old men and children,' to give *something* to the 'Offerings of the Church.'

"2. Let every one make a conscience of giving, in the Apostle's phrase, 'as God hath prospered him;' and let all strive very hard to give '*at least five cents a week*.'

"3. Let what is given be given on the *principle of sacrifice*—they who have to earn it, working a little longer and a little harder; they who have it earned to their hand, retrenching some superfluity; little children taking so much from the money they have to spend. His was a noble resolution, who would not offer unto the Lord his God of that *which cost him nothing*.

"4. Let all make it a rule to appropriate *weekly*, and 'on the *first day* of the week.' It will be given more freely in the *small fraction*, than in the *gross sum*. The money contributed, or solemnly appropriated, will be *out of the way of temptation*. There will be thus to every one a *weekly reminiscence* of his inestimable Christian privileges. There is a peculiar fitness in remembering on the *day of our chief joy*, those to

* See an excellent sermon on this subject, by the Rev. Benjamin Dorr, A. M. Rector of Trinity Church, Utica, (N. Y.,)—entitled "The Apostolic Rule, or Systematic Charity."

whom the blessings of the sanctuary come not at all, or rarely and imperfectly.

"5. Let my brethren of the Clergy, each in his own parish, consider *himself* as charged with this enterprise of Christian benevolence. Let them consult, *at once*, with their Wardens, vestrymen, and parishioners, as to the best way of making the *collections*;—the *appropriation*, I take for granted. Let them encourage the rich to give of their abundance, and the poor of their penury; remembering that what is so given, is *lent* to the Lord, who will repay it again. Let them obtain the collections *as frequently as possible—weekly* if they can;—and remit them at once to the Treasurer, that *the Church may lose no interest*.

Let it be remembered that in every congregation which shall furnish *one hundred persons*, paying, *on an average, five cents*, in *every week of every year*, a perpetual 'offering' of *two hundred and fifty dollars per annum* will be made;—and let none despise 'the day of *small things*,' nor be 'weary in well doing!'

"Finally, let all remember the magnitude, in time, and for eternity of the objects proposed! Let all remember that HE, in whose name we ask, is the same who fills their barns with plenty, and blesses the labour of their hands! Let all remember those words of the Lord Jesus, how he said, 'IT IS MORE BLESSED TO GIVE THAN TO RECEIVE'!"

REPORT

OF

THE TRUSTEES OF THE "OFFERINGS OF THE CHURCH."

In Convention, May 1834.

The Trustees of the "Offerings of the Church," report that there have been received from the Churches hereinafter named, the following sums:—

St. Mary's Church, Burlington	-	-	-	-	-	\$271	59
Trinity Church, Swedesborough	-	-	-	-	-	40	00
St. Mark's Church, Orange	-	-	-	-	-	49	15
St. Peter's Church, Morristown	-	-	-	-	-	32	06
St. Matthew's Church, Jersey City	-	-	-	-	-	14	58
St. Peter's Church, Perth Amboy	-	-	-	-	-	15	00
St. John's Church, Elizabethtown	-	-	-	-	-	18	00
St. James' Church, Knowlton, St. Luke's Church, Hope, and Christ Church, Johnsonsburch	-	-	-	-	-	44	32
Trinity Church, Newark	-	-	-	-	-	149	20
Christ Church, Newton	-	-	-	-	-	50	00
St. Peter's Church, Freehold	-	-	-	-	-	10	00
St. Andrew's Church, Mount Holly	-	-	-	-	-	15	00
Christ Church, New Brunswick	-	-	-	-	-	82	98
Zion Church, Belvidere	-	-	-	-	-	38	00
Missionary Station, at Dover	-	-	-	-	-	20	00
St. James' Church, Piscataway, and Trinity Church, Woodbridge	-	-	-	-	-	12	51
making in all, the sum of \$862 39;—that there have been paid, to the following Missionaries under the direction of the Bishop, the sums named below,—							

The Rev. Mr. Freeman	-	-	-	-	-	\$25	00
The Rev. Mr. Hooker	-	-	-	-	-	53	55
The Rev. Mr. Starr	-	-	-	-	-	50	00
The Rev. Mr. Arnold	-	-	-	-	-	50	00

making in all the sum of \$178 55;—that there remains, therefore, disposable for further purposes, the sum of \$683 84.

In regard to future appropriations, the Trustees recommend that there be paid by the Bishop, *one tenth* of the whole sum above named, as the proceeds of the year, to the Treasurer of the Domestic and Foreign Missionary Society, as the "Offerings of the Church," in the diocese of New Jersey, for the general purposes of the Society; and that the re-

mainder be appropriated, under the direction of the Bishop,
to Missionary purposes in the diocese of New Jersey.

(Signed,)

CLARKSON DUNN,	} Trustees.
GEORGE Y. MOREHOUSE,	
DAYTON I. CANFIELD.	

REPORT

OF THE COMMITTEE OF THE CONVENTION ON THE "OFFERINGS OF THE CHURCH."

In Convention, May, 1834.

The Committee on the "Offerings of the Church," made the following Report; which was accepted, and ordered to be entered on the Journal:—

The Committee on the "Offerings of the Church," report, that although there has been afforded evidence of the beneficial results of the plan proposed last year by the Bishop, it does not appear to have been fully and effectually carried into operation. It is therefore recommended that the Clergy, *immediately* after the rising of the Convention, take measures to bring the subject prominently before their respective congregations; and that for this purpose they make personal application to each individual of their respective cures, for a subscription on this plan; that the subscriptions be collected in the manner proposed in the late Pastoral Letter of the Bishop; and that they take effect from the date of the rising of the Convention.

For the Committee,

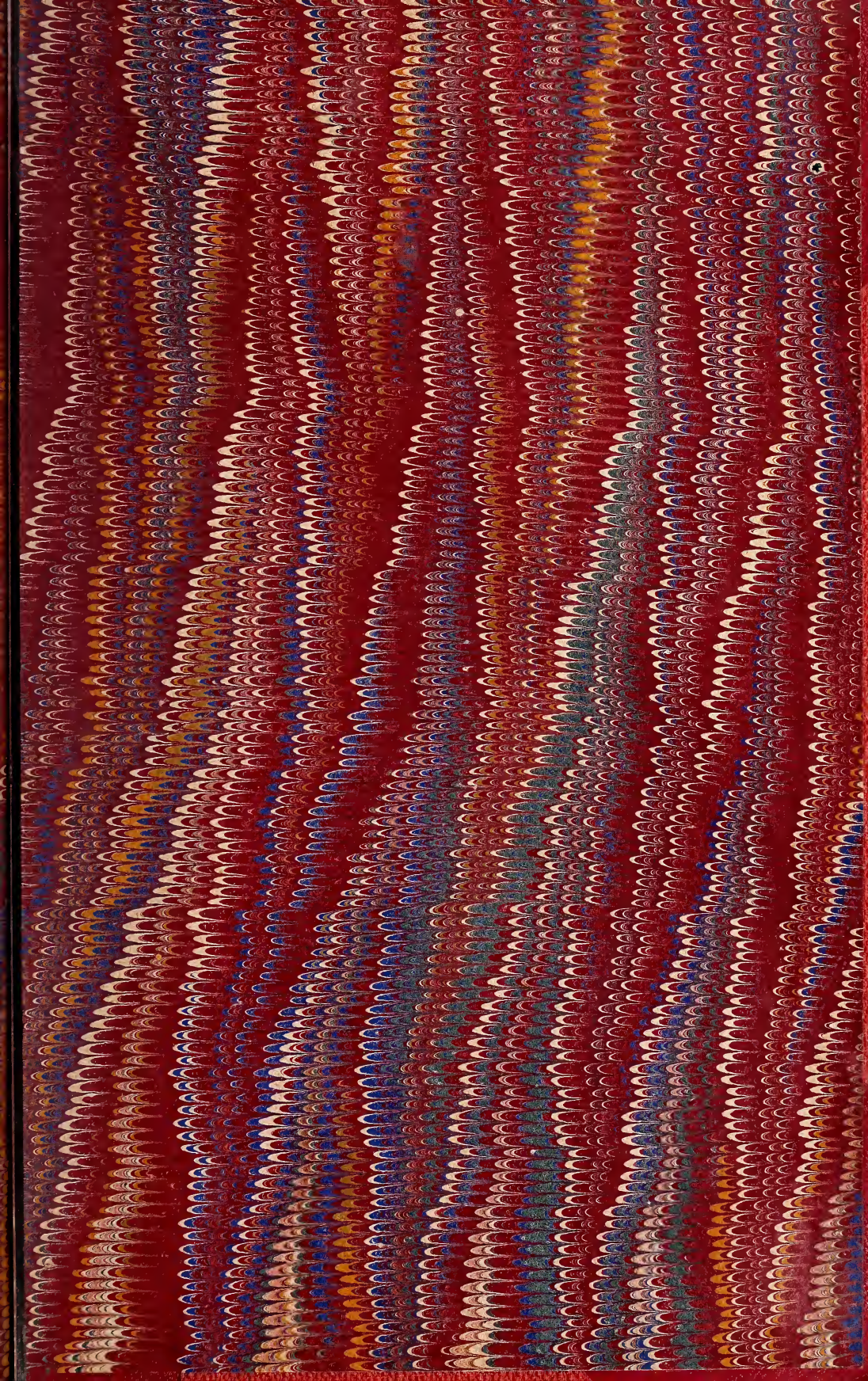
HENRY M. MASON, Chairman.

O LORD, WHO HAST TAUGHT US THAT ALL OUR DOINGS WITHOUT CHARITY ARE NOTHING WORTH; SEND THY HOLY GHOST, AND POUR INTO OUR HEARTS THAT MOST EXCELLENT GIFT OF CHARITY, THE VERY BOND OF PEACE, AND OF ALL VIRTUES; WITHOUT WHICH, WHOSOEVER LIVETH IS COUNTED DEAD BEFORE THEE: GRANT THIS FOR THINE ONLY SON JESUS CHRIST'S SAKE. AMEN.

"IT IS MORE BLESSED TO GIVE THAN TO RECEIVE."







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